Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

HINTS TO SUNDAY SCHOOL TEACHERS.

We are permitted to take what follows from an unpublished Address, delivered, a few months ago, to the Sunday School teachers of one of the Congregational Societies in this city.

1. You would have the punctual attendance of your pupils. First, make it a point to be punctual yourselves; and then instead of general reproaches for their occasional absence, which rather irritate than reform, strive to make the place and employment pleasurable to them. Let them believe and feel that by gathering around you an hour every Sunday they will be truly happy, and your end is gained—their punctuality will be all you can wish.

2. You would secure their attention. Then bring yourselves down to their capacities. Do not go too much before, but rather accompany them. Get upon their own train of thought; follow their own current of feeling; enter into their views and sensations; accommodate yourselves to their state of mind and heart;—then you will have their attention, and along with it the power to correct what you see wrong in them, and perfect what is right.

3. You would witness in them a deportment and behaviour suited to the day and the pursuit. This is to be expected, not at once, but by degrees; not by means of severe discipline, but by the power of love. Love,—it is almost omnipotent. The most wayward may, in time, be conquered by it. But it must show itself, not in words only, but in your whole demeanor.

4. You would awaken a deep, an abiding interest in the exercises. Study to have variety in them. New truths present as new, and old ones clothe in novel dresses. Be not the only speaker, but set the children to talking themselves. Throw out suggestions, upon which they may seize, and make the occasions of what to them shall seem their own discoveries. This will delight them; this will give them an interest in the exercises, which all the formal exhortations from all the teachers in the world would fail to impart.

5. You would lead children to love and profit by the Bible. Seek to infuse its spirit into the soul, rather than to load the memory with the letter of it. John, in the Apocalypse, was told to eat the book that was given him. An important meaning may be extracted from this. Spiritual food as well as material, must be tasted before it can be relished—must be digested before it can give nourishment.

6. You would prompt to just thought and feeling, in relation to God. Be careful as to your representation of this great and good Being. Beware of explaining his character and purposes by sensible images that may leave false impressions. Truly *filial* convictions and emotions you should chiefly seek to produce. This will be effected, not so much by language, as by your own manifest convictions and emotions. In other words, you must believe and feel *yourselves*, and *show* that you do so, before you can expect those you teach to have right thoughts and sensations. In vain will one try to make his pupils pious, who is not pious himself. Enter the Sunday School then, if you enter it all, with minds raised to God, with hearts touched with the love of him; go thither from solemn musings on his attributes and providence, with a deep, indwelling sentiment of his presence, agency, and unlimited kindness;—then will your countenance speak as Moses's did when he descended from the Mount;—then will your whole manner speak;—then will your teaching be that earnest, penetrating, contagious pleading, which will draw from your little auditors as they go home the exclamation of old—"How did not our hearts burn within us, as he talked with us by the way."

7. You would make Jesus Christ an object of delightful thought, affectionate regard, and cheerful imitation. Avoid all discussions about his metaphysical nature. These should be left to each one's mature years. Speak of him as the friend of little children; tell how he took them in his arms and blessed them, and said of such is the kingdom of heaven—how, in sympathy with the sorrowing sisters, Jesus wept—how he went about doing good—how he loved and prayed to his heavenly Father—how he suffered and died for the *affection* he bore to mankind—how from the manger to the cross he did nothing wrong, but always what pleased God—how he discoursed of benevolence in the parable of the good Samaritan, and of repentance in that of the prodigal son—how at twelve years of age he so delighted in religion that he lingered in the temple that he might be about his Father's business, and yet, great as he was, went home with his parents and was subject unto them,—and how, O what child can hear it without a yearning heart and melting eyes, how the same Jesus, on the cross, in the midst of unspeakable agony, forgot not his mother, but commended her to the loved disciple. So speak to children of the Saviour—and with the emotion, the manner, the tones of voice, which such a subject is fitted to produce in the teacher—and the effect will,—it must be,—on most young minds, all that could be desired. The image of Jesus, so impressed, can never be effaced from their minds; and whenever they shall think of him, it will be with admiration and love, and efforts to imitate his beautiful example.

9. You would lead them to just views of the future—of the rewards and punishments, that are to follow their present conduct. Do not represent these as of mere arbitrary appointment. Be careful here. These rewards and punishments should be represented as the natural, necessary consequences of behaviour—of the same character with those, which, under the government of God, are constantly following it. Explain to them the law of cause and effect in morals. Lead them to connect, in their minds, misery with sin, and happiness with virtue, as the case actually is. Illustrate this, in every possible way, and show them how reason and revelation teach that these distinctions are essential to human nature, and will continue to exist forever. Thus fix true associations in the mind between sin and misery, and between holiness and happiness, in the manner that experience, observation, and scripture, concur in sanctioning, and we may expect they will be abiding—acting with constant and uniform force—producing their effects at all times—operating like the unseen powers of nature.

USE OF BODILY PAIN.

From the manuscript of a work, soon to be published, by Rev. Warren Burton, under the title of "Cheering Views of Man and Providence."

We are now prepared to consider pain, the almost invariable attendants on bodily wants and disorders. It is this which causes them to be particularly felt as evils. Without it they would be evils, no otherwise than as impairing the faculties, and preventing the proper exercise of them in the acquisition of good.

Take away pain, and from what a burden of sighs and groans would the ear be relieved, and how would danger lose its most appalling terms. Let the use of this principle, however, be clearly apprehended, and no one would be willing to part with it from his nature however intolerable it is liable to be. He would sooner sink from millions of wealth, and the pinnacle of station, to utter indigence and obscurity, than become insensible to pain. All hold health and life to be the first of blessings. If so, then they should hold pain to be a blessing likewise. For without this, health and life would be in a thousand fold more danger, and at best but of short continuance, as a few illustrations will sufficiently prove.

In the first place, the most imperious of all necessities, that of food, would oftentimes bring the body to decay and dissolution, were it not for the pain of hunger. This causes the infant to cry for the nourishment which otherwise the busy or careless nurse would not so promptly supply. Without this, with all the aid of reason, many would very irregularly and imperfectly take the sustenance they so frequently need. And there are frequent occasions when most would be slow to repair the necessary waste were it not for its warning.

Again, mankind are urged to provide necessary raiment and shelter, by the same effectual means. Where would ten thousand of the destitute be, did not the aching nerves compel them to this exertion? Were it not for the pain of cold, the plentifully supplied indeed would often wrap themselves too slightly, and stay from necessary warmth too long.

There are still more striking illustrations from many other circumstances incident to our nature.

Should our bed take fire during the sleep of night, we should become ashes together with it, were it not for pain rousing us to escape. How should we be apprised of internal diseases, subtly stealing their way until too late, were it not for this principle of alarm? Wounds would often be neglected by the ignorant and the careless too long, were they not in this way quickened to attend to the remedies. How often would accidents prove fatal to infancy, indeed how many would be early cut off, did not the cry of pain attract aid to the helpless sufferer. For instance, a child might mangle himself with a knife, or any other sharp instrument left in his way, or suffer his limbs to consume in the fire without knowledge of his danger, were it not for this accompaniment of the injury. How frequent are the occasions of absorbing business or amusement, in which we might wear out our frames beyond recovery, did not painful fatigue force us to rest and refreshment.

Again, were it not for the check of uneasiness or the scourge of severe pain, what sensualists should we become; how neglect the more delicate and nobler enjoyments, in the more gross and seductive pleasures of the palate. How seldom would the dissolute man stop short of destruction, did not nature thus cry out to him to desist. The example of excesses in the animal gratifications very strikingly shows the importance of pain More disorders of the human system probably arise from such excess than from any other cause, and perhaps than all other causes put together. Consider the richness, the variety and the abundance of things provided by nature for the palate; consider moreover, how infinitely flavors are multiplied and made tempting by art, and how ingredients are rendered still more pernicious by the cookery that produce these flavors—consider these facts, and it will be perceived how unspeakably disorders would increase, and destruction be hastened, were it not for the admonitions, the terrors, the compulsion of pain.

This principle is of use not only to inform of present danger, but also to prevent danger which we might otherwise bring upon ourselves. Without pain, wounds and sickness would be feared only as destructive of our power of life and action, and would be of easy endurance; with it they are dreadful to anticipation, and we shrink back, and are saved, when appetite and passion might impel us to dare them.

To conclude this topic, look abroad through the world, and back through past ages; how much infirmity there is, and has been, which might have been avoided had this warning of nature received timely attention. How, notwithstanding accumulated distresses, thousands persevere in destructive courses until premature death. Now if with pain so many rush to the brink of the fatal precipice, in fact so many over it; who can calculate the self-destruction that would ensue, were it not for this vigilant sentinel, this stern commandant stationed in the frail body by Providence? Indeed, suppose man to be constituted precisely as he is now, with the single exception of pain, and no miraculous interposition supplying its place, and we can conceive of no possible means for the preservation of life.—Our race could not have continued. The earth would soon have become as unpeopled and wild as before its mold was shaped into the form of man.

To me this principle is one of the most striking tokens in all nature, of the wise beneficence of God. And should we be grateful for the Almighty arm, or commissioned angel that might warn us of danger or snatch us from destruction, then should we be grateful for that servant of mercy which is far better suited to our nature and condition, than would be warning or rescue by miraculous means.

ON THE QUESTION,—WHAT SHALL I DO TO BE SAVED?

It will be perceived by the following extract that the excellent periodical—the Meadville Unitarian Essayist—from which we take it, continues to be conducted with spirit. We quote from the July number. Long may we have it in our power to enrich our pages from so good a source.

What shall I do to be saved? This inquiry so momentous and so general, though by no means sufficiently regarded, deserves particular attention. The answer, however, is so very obvious, that I shall not so much need to explain what it is as what it is not. For the interest that has been taken in this question, among many other results, has unfortunately had this, of multiplying the solutions of it almost indefinitely; and has thus perplexed what ought to be a very plain subject. For it is not to be supposed that a way of salvation that is intended for all,—for the ignorant and the learned alike,—should be involved in any obscurity.

Let us, therefore, in the first place, consider what is *not* the condition of being saved, or of being the object of God's favor.

It is not enough, then, confidently to believe that we shall be saved, nor, to be willing to be lost. Nor, we may add, is it the way to gain this great benefit, to do nothing, or to wait for the divine power to do the work for us. These ideas scarcely need a refutation.

One of them, however, may detain us for a moment, and we will then pass to notice other mistakes, more extensively prevailing at the present day.

In the first place, then, the way to be saved is not to do nothing. It is not to wait, or delay, or hesitate, a moment, for any influence or interposition to help us. Whatever difficulties there may be in understanding how the spirit of God operates upon the mind, we need not be perplexed by them in this simple and plain concern of our salvation. They need not entangle our steps, or make us pause one moment in our entrance to the way of life. One thing is manifest on every page of the New Testament, that we cannot be saved by doing nothing. No where, on all its pages, are we instructed to *wait* for an influence to help us; though we are everywhere instucted to *pray* for an influence that can help us. Nowhere, in the whole Bible, is the excuse of inability pleaded or heard. We hear nothing of this difficulty among the early inquirers after salvation. There were difficulties about justification, about the nature of faith, about the Jewish ritual; but not a word do we hear of these difficulties that have perplexed so many modern inquirers. The truth is, we can do something. This is *literally* true; and it is only very figuratively true that we *cannot*. I repeat it—and the whole Bible is an inexplicable enigma, if it is not true—we can do something; we ought to do something; we must do something. The gospel is full of urgency and entreaty with us to repent, to be holy, to work out our salvation. Not a whisper is breathed through this volume, of our *waiting* till we are enabled to repent and believe. "*Now* is the accepted time—*now* is the day of salvation." Every command requires instant obedience; every reproof is for the neglect of it. It seems as if the apostles never thought of any such objections and evasions as have had currency in later times. They addressed men just as if they supposed that they had all necessary power. They never throw in their precepts cautiously, as if they were afraid of requiring too much. They are not careful to limit their precepts by any inability or dependance of man's. They propose motives, inducements, encouragements and warnings, they use all means of persuasion, just as if they expected to persuade men in the ordinary way—as if men were to embrace religion, just as they would be persuaded to do any thing else. And one thing is certain, that whenever men do embrace religion, they are in this manner persuaded.

In the second place, to be saved, it is not necessary to have an absolute confidence in our own faith or goodness. Neither the one nor the other, probably, deserves to be so regarded. We are neither infallible nor immaculate; and it will be time enough to be confident when we are so. Humility and self-distrust become our nature, our state of existence, and our discipleship as Christians. They are better than all faith and all mysteries and all assurance. They are enforced, too, by the whole history of the church. They were earnestly inculcated by him who founded the church, and who is styled its Head. There was nothing, apparently, which our Saviour regarded with so much delight as a docile and distrustful mind. In fine, it is enough to say, what I think no one will deny, that in proportion as men become wise and good, they distrust themselves and are ready to learn. It is enough to ask, where do you find—in what class of minds, in what grade of pure and virtuous attainment, do you find the most confident in their faith and goodness?

Thirdly, it is not safe to rely for salvation on a conformity of feeling with any particular set of doctrines. This is, perhaps, the most prevalent and popular mistake of the day. It is contended that the true Christian feeling, the saving experience, is that which leads to the adoption of certain religious tenets; and all feeling, that does not discover this bias and bring out this result, is distrusted. It is maintained that there is a certain experience that is a test of the true doctrines; that there is some moral magnetism about certain creeds that draws all true piety to them. Now this reliance is unsafe for two reasons; first, because all human feeling is imperfect, and unfit, therefore, to be a test of truth; secondly, (what follows from this reason,) because the feeling that assumes to be right, on the ground that it guides to the true faith, must, to be consistent, claim a divine and supernatural origin and direction. For where did the subject of this experience get his propensity to believe one thing or another? From education, from prejudice, from human teaching and authority? Then the conformity of his feelings with what he has been taught proves nothing but the natural tendency of human weakness. But did the votary of any particular system of speculation derive his inclination to embrace it from a divine impulse? This claim would be valid, indeed, if it could be supported. But the very assumption of supernatural impressions, on which it is founded, destroys it; for this assumption is the extremity of fanaticism. What have you to say against any man's pretensions, if he is allowed to plead a divine sanction? In that case, indeed, you must give up the whole ground of piety and truth, too, to those who will be thoughtless or extravagant enough to take it.

Let no one, then, rely on the circumstance that his religious impressions lead him to one creed or another. Every man's religious impressions, you may be sure, will fasten to his creed, and if this tendency of the feelings will prove one creed to be true, it will prove every creed to be true. What is more natural than a propensity and attachment to the belief of our parents, our associates, our church? Look over the Christian world, and see how the piety of every sect clings to its creed: nay more, how every sect feels as if nothing could so nurture its piety as its own particular faith.

But I pass to observe, fourthly, that, to be saved, it is not necessary that we should feel that we are the vilest of sinners, that we do or ever did hate God, or that every sin we commit deserves eternal misery. It is not necessary to feel this, because this is not true. Why should it be insisted that we shall become irrational and extravagant in proportion as we become religious? How weak is it, to think of pleasing our Maker by great and unreasonable confessions, which, if they have a sort of sincerity, are yet founded in falsehood! It is not true that all men or most men, are the vilest of men; for the supposition involves an absurdity. It is not true that most men have directly hated their Maker; though many may have abhorred a false image of Him, which has been presented to them. It is not true that they have directly hated him, because men *feel* that it is not true; and conscience is not so dull an accuser as to leave them, if it were true, without any remembrance or consciousness of the fact. Charge a revengeful man with hating his enemy, and he will have this consciousness—he will be convicted from his own mind. But very few men indeed have any such consciousness of hating their Maker. They may feel, indeed, that they have forsaken and forgotten God, that they have disobeyed Him, that they have not liked to retain Him in their knowledge,—and they can never feel this too much; but to confess as some would require of them, that they have directly and wilfully hated God, that they desired to dethrone Him,—to say this and things like it, is to use the language of falsehood or insanity. If any are so wicked as to feel thus, they ought not, at least, to be so uncharitable, as to charge such horrible guilt and madness on their fellow-men. Does it occur to any one that men are in the scriptures said to be haters of God? Let him read the catalogue in the close of the first chapter to the Romans, where this phrase occurs, and see if he can apply those representations to men *generally*. If not, neither can he this. Is it still suggested that sinners are said to be enemies of God, and sin, enmity against him? I answer that every intelligent student of the Bible knows that such statements are general, and describe, not so much an exact posture of the feelings, as a general course of conduct. Sinners are said to be enemies of God, it is true; but how? not by a direct and heaven daring hatred of Him—but, enemies by *wicked works*. Sin, it is true, is opposite to God's purposes and commandments, and in this general sense is enmity—and in this view, cannot be too deeply nor too humbly felt; but few offenders indeed dare to go so far as consciously and intentionally to hate God.

With regard to the demerit of every sin, that it cannot be infinite, one consideration is sufficient to prove. If the demerit of one sin were infinite, the sins of a life or of a day could never be punished,—demanding as they would, on this supposition, a more than infinite punishment. It is least of all true, therefore, that every sin deserves eternal misery.

II. But it is time to consider, for a few moments, the *positive* qualifications for happiness and the favor of God,—in other words, what we *must* do to be saved.

What is it, then, that will obtain happiness for us? What will engage for us the divine approbation and love? What will qualify us to receive and enjoy God's forgiveness? What is, in heaven and earth and every where and forever, the chief good of all rational beings? Surely, surely, every child can answer. It is, to be good; it is, to be virtuous and holy in the sight of God. And such, substantially, was the answer of Paul and his fellow-prisoner to the jailer—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The limits I have prescribed to myself will not allow me to enter into any particular examination of the nature of this belief. On so momentous a subject it were well worth any one's care to read through the New Testament, for himself, with a special view to satisfying his own mind. If he will do so, he will find that faith in Jesus Christ is a phrase that embraces the whole Christian character; having for its objects, God, all-perfect and merciful, just and good—Jesus as the Messiah, the anointed messenger of God—the precepts of religion—and the world to come. He will find that the essential worth of this principle consists in its moral nature, in its resemblance to the holy virtues of our Saviour.

To believe in Jesus Christ is to become his disciple, to receive him as a teacher and saviour from God. Let any one sit down to the pages of his pure and divine instruction; let him give his mind to their study, and yield his soul to their influence; let him endeavor to catch the spirit of conscience that pervades them, and admit to his heart its keen rebuke,—let him be grieved that he has done wrong, and resolve to do so no more; humble and penitent, let him become watchful also; conscious of his weakness, let him learn to pray; consistent in his intentions, let him be "stedfast, unmoveable, always abounding in the work of the Lord" let every labor of piety and charity employ his hands; in every relation to his fellow-beings, in every situation of life, in doing every duty, and enjoying every blessing, and enduring every trial, let him labor to do and to hear and to honor the will of God; let him labor to approve himself unto God, and assuredly God will approve him. Though imperfect, let him be true and faithful; though feeble and faltering, let him persevere; though guilty, let him amend, and he shall be saved. "Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

[For the Christian Register.]

A WORD TO UNITARIANS.

Mr Editor,—There never was a time when they who profess to be Liberal Christians, ought to feel themselves more urgently called upon to be faithful to the trusts confided in them by Providence than at the present. They who hold the truth of Jesus in freedom and love should now listen with unaccustomed candor and seriousness to suggestions regarding the great duty of acting up to their principles. This is an obligation of the first moment always; it is especially so in times like these, when many deceptive lights glimmer on either hand to betray the unsuspecting into wrong courses,—when the atmosphere of religion is surcharged with dangerous elements,—and when in consequence the doubtful

and wary hesitate to adopt any of the multiplied forms of Christianity, till they witness a favorable exemplification of its principles in practice. In the midst of much profession and excitement, something much better than these is wanted to further the great ends of the incorrupt gospel. To distinguish the superficial and showy from the substantial and useful, is an exercise of discrimination to which nothing will so effectually help the multitude of our fellow men, as a manifest correspondence between the truths of our creed and the excellence of our conduct. We claim to be in possession of the simple, pure, and life-giving faith once delivered to the saints; we profess to desire nothing so strongly as its prevalence; we would shrink from no sacrifice in so glorious a cause. Now the case being so, and it being at the same time true that in no way can right sentiments in religion be so effectually diffused as by a full practical exhibition of them in the lives of their advocates, what can be more incumbent on Unitarian Chriitians than the duty of maintaining a strict consistency between what they believe and say, and what they are and do,—between the faith they profess and the conduct they exhibit?

And here let me say, it is by no means enough for Unitarians to be as good as other denominations of Christ's professed followers. They ough to be a great deal better. They would be a grea deal better, if they did but act up to their principles. Many, to a considerable degree do so. These exhibit superior purity, elevation, dignity, and beauty of character. Some, I am sorry to say it, do not thus act up to their principles; their conduct is unworthy of their creed; they dishonor the name they assume; they bring reproach on the cause they profess to espouse. Do any of my readers belong to this number? Let all look into their hearts and upon their lives; then let them answer the question, each for himself, to his conscience and his God.

One word more. As Unitarian Christians, we possess a system of religion, which, could it be universally received and practised upon, would prove the greatest of all possible blessings to the world. What responsibleness, therefore, rests upon us! What obligations to do all we can to extend the influences of the genuine gospel! Nor only in the truths and practical efficacy of Unitarianism do we find motives to exertion. We find them also in the circumstances of the community in which we live. The times are peculiar. They call for uncommon efforts on the part of intelligent Unitarians. Calvinism is fast losing its hold on the public mind. In this we rejoice. Yet it is not without solicitude that we do so. The proneness of men to pass from one extreme to another, is well known. Skepticism is a natural consequence of the abandonment of long cherished and gross error on religions subjects. It is a state of things in which what is reasonable and true should be substitued for what is false and absurd. It ought to be done seasonably and in an attractive manner. In no other way can the common mind be arrested in its progress from Calvinism to infidelity. The work belongs to that class of Christians who possess the simple and rational faith once delivered to the saints. J. W. C.

[For the Christian Register.]

CONTROVERSIAL PREACHING.

Mr Editor,--With great respect for the clergy of New England, and with a deep conviction of immense benefits resulting from their office and labors, I beg to offer a few suggestions for their consideration. For while they are giving admonitions and directions to others, some of them may need hints from a lay brother.

The present is a period of uncommon attention to religion. It is so among the more rational and liberal, as well as among the more ignorant and enthusiastic. Every good man must rejoice at this state of things. The Christian world even has been long asleep; regardless of the great concerns of the soul's welfare. But the torpor and apathy of past times have been broken, and men are now everywhere inquiring about religion, and religious subjects. Here then is an opportunity for the clergy particularly to do good,—to direct, encourage, and sustain and regulate this inquiry. Especially should they take care that they cause none of the inquirers to offend; to give them occasion to disregard, not to say to oppose religious subjects of all kinds and altogether. I refer particularly to controversial preaching, and polemic theology, and a schismatic party spirit. I admit, that the liberal clergy are not very liable to the charge. But do not some of them discover a little of this temper and feeling? They will say, that all they say and do is in self-defence; in support of the truth, and for the prevention of the spread of error and fanaticism. There is much truth in this certainly. It is their duty to contend earnestly for the true faith, and to oppose error, and to bear testimony against an exclusive spirit and creed. But how they should do this, it certainly behoves them to consider, for their own sakes, and for the sake of the ignorant, the careless, and the skeptical. The example of our blessed Master, as in all other respects, so in this, should be the guide of Christians, and of Christian teachers especially. What if they are reviled and misrepresentated? So was their Master. But when he was reviled, he reviled not again. Let them instruct and reason with and treat such as oppose or censure them, with all meekness, moderation, and kindness.

The superficial and careless will judge of religion by the conduct and temper of its professors; and many of this class of people are made to offend by the bitter disputes and the alienations of the clergy. It requires some effort, some sacrifice it may be, to prevent this evil, and to give no occasion to the enemy to blaspheme.

There is another hint to be given to *some* of the clergy,—not indeed, to many; and to none perhaps, to a great extent or degree. We are directed by an apostle, "that we have the faith of our Master, without respect of persons." It is impossible perhaps, for the most exemplary and faithful clergyman to avoid giving offence to some very captious persons, on this score. But should they not take heed, that such a complaint be not made in justice or truth? The clergy have their particular friends, and these are generally among the well-educated. But they should attend to and treat the poor, the humble, the unfortunate through worldly reverses, in such manner as to prevent the censure being justly cast on them. And by their kind treatment, their frequent friendly intercourse with these portions of their charge, they will not only edify and comfort and save many a soul; they will also cheer many a sad spirit borne down by worldly troubles, they will prevent hard thoughts and indifference towards themselves and their holy office, and they will do incalculable good to the cause of true religion. A word to the wise is sufficient. Barnabas.

[For the Christian Register.]

MIRACLES.

Mr Editor,—I am an unlettered man, and, though convinced myself of the truth of revealed religion, cannot always give satisfactory replies to the objections of skeptics. I recently met with one who, in attacking the doctrine of miracles, said some things about *nature*, nature's *laws*, the *violation* of her laws, the *machinery* of the world, &c. which I was unable to answer as I could have wished. Will you be kind enough to remark on these topics, so far as they relate to miracles, in your paper, and oblige A Constant Reader.

CHRISTIAN REGISTER.

BOSTON, JULY 28, 1832.

MIRACLES.

A "Constant Reader" asks us to remark on certain topics of objection to miracles. We cheerfully comply with his request, to the extent of our limits, regretting that we have not room, at present, for a more extended discussion of the subject. It is no new ground of prejudice against miracles to which our attention is called. It was long ago assumed by unbelievers, and it has been a thousand times shown to be untenable. Still as long as objections are repeated, they must be answered. We will take up the topics adverted to by our correspondent in the order he has named them.

1. The first source of prejudice against miracles, he mentions, is the use made of the word *nature*. Men personify nature, and then invest her with a sanctity that does not belong to her. Nature does so and so, they say; and nature, they go on to add, is not to be interfered with. Now, as a miracle implies an effect that nature does not produce; and one too that seems to be a sort of interference with nature's prerogative, men take up a prejudice against the whole subject of miracles. But what, in philosophy and truth, is nature? It is not a person; it has no sanctity, no prerogative of its own, none, i. e. underived. Nature,—what is it, but that which God has made, controls, directs, and blesses; what is it, but the aggregate of material and immaterial things, with the properties, motions, and habits they received from and hold by the Creator and governor of the universe? Who then ought so to deem of nature's prerogatives, as to imagine that the Being who is the Author of nature may not interfere with, modify, add to, and dispose of it, as he sees fit?

2. The next topic of objection to miracles relates to the word *laws*, as it is used in connection with the term nature. Much is said of the *laws of nature*, as if men supposed these laws were efficient agents, acting of themselves, independently of a higher power. Thus the law of gravitation is said to bring down the falling body. But this is not the language either of philosophy or of truth. A law is not an agent;—it is only the *mode* in which some agent operates; it is only a rule by which some agent acts. Take the constitutional laws of this Commonwealth,—they do not act of themselves, but are the rules by which the Executive authorities conduct the affairs of the State. Just so the laws of nature do not of themselves work out the results we witness; but they are the *mode* or *rule* according to which the Supreme Executive Power, i. e. God, governs the world. And as He not only executes, but also made the laws of nature, according to his will, why may not he add to or supersede them in any case at his will?

3. A third source of prejudice against miracles respects the word *violation* sometimes used in the definition of a miracle. A miracle, many have represented as a *violation* of the laws of nature. Now whatever violates anything acknowledged to be good, is apt to revolt us. We no sooner hear of the violation of a law of nature than we think of something wrong, illegal, and improper. And some persons are so under the tyranny of sound,—so enslaved to the common import of a word,—that they will not listen to the doctrine of miracles because it seems to them to imply a violation of the laws of nature. But the fact is, the prejudice is altogether unreasonable. In truth, a miracle is a violation of nature in no other sense than this, viz. a *deviation* from, or more properly a superaddition to the usual mode or rule by which God directs the affairs of the world. And is there anything revolting in the idea of the infinitely wise and good Being's occasionally deviating from, or adding to, for beneficient ends, his usual system of operation? Take an illustration, like the one given under the last topic. Let this Commonwealth represent nature;—let the written statutes of the Commonwealth represent the laws of nature;—and let the Governor represent the Supreme Ruler of nature. Now the statutes of this State require that one convicted of murder shall be hanged. And the Governor *usually* acts according to these statutes in cases of this sort. But sometimes he does not. Circumstances occasionally occur when he deviates from his customary course, and commutes the punishment for some other. And this is deemed right and proper;—nay is expected beforehand,—when the circumstances are of a certain kind. Now why should it not be thought equally right and proper, nay probable beforehand, that the Ruler of nature should, in certain circumstances, deviate from the laws by which he usually acts? Do you say that the *Constitution* of the Commonwealth allows the Governor to commute one punishment for another, at discretion? True, but does not the *will* of God,—the only Constitution by which he is bound,—allow him to perform an uncommon act?—or, in other words, to depart from, or add to his usual method of government, at discretion? You perceive, therefore, that there is nothing in the word *violation* to offend a reasonable and reflecting mind, which views miracles in their true light.

4. There is named another source of prejudice against miracles. It is the error into which some have fallen by comparing the world to a *machine*. The world they liken to a machine, and then wonder why its perfect Maker did not so contrive it in the beginning, as that it should not require any subsequent repairs, such as miraculous interposition seems to them to imply. We have known persons talk in this way; and yet there is nothing more superficial than such remarks. The world a machine! Just as well might you call a family of children a machine. Compare, if you choose, the *material* creation to a machine,—though even this might be objectionable,—but do not be guilty of the folly there would be in reducing mankind to machines. They are free, intelligent, moral agents. Their welfare is promoted, if promoted at all, not by treating them as machines, but as free, intelligent, moral agents. Now, how should we expect beforehand that a perfect Being, as the Creator is acknowledged to be, having made a race such as mankind, would arrange his methods of governing them? Remember that he purposed to make them limited in knowledge, and of course liable to error; yet capable of good or of evil, according to their own choice,—and also that this choice would be determined in a degree by the discipline under which they should be placed. What, we ask again, should we expect beforehand would be his methods of government? Would he in the infancy of the race do everything that might be safely and usefully done for them in subsequent ages? Or would he not rather accommodate his dispensations to them according to their capacities, reserving to himself the prerogative of changing his measures from time to time, as their exigences might require? This certainly is reasonable. And so we say, has been the fact. We say that our Heavenly Father has adapted his measures to the condition and wants of his children,—has made himself known to them,—has conveyed truths to them, together with the evidence of these truths, in ways and forms suited to their circumstances in the different stages of their progress. Is there anything intrinsically incredible in this? Would it not have been strange, had it been otherwise? Would he have been truly a Father to his children, had he not done so? Whenever you can persuade yourself that your neighbor's family of little ones is to be talked of as a machine, and to be treated as a machine,—i. e. by one unvarying mode of applying the moving power from first to last, without the least regard to changes from infancy to youth, from youth to manhood, and so on,—then, and not till then, will it be worth while to speak of the great human family, whom God created and cares for, as designed to be, and as having been from the beginning, through all their stages of advancement, subject to but one mode of treatment,—moved and controlled only in a single way,—just like a machine in the hands of the operator.

These brief suggestions, it will of course be understood, are designed only to meet the difficulty, felt by minds inclined to be sceptical as to the subject of miracles, and which rises to the inquirer previously to all investigation of the evidences of miracles. They are meant only to apply to those cases of unreasonable prejudice against the whole subject which sometimes occur, and which prevent men from examining the proofs alleged in support of the fact of miraculous interposition. This fact, like all others, rests on positive evidence; and that the evidence is amply sufficient every one knows who has not been prevented by prejudice or other causes from investigating it.

ORDINATION.

On Sunday evening last, Rev. Messrs. Brigham and Johnson, recently of the Theological School in Cambridge, were ordained in the Federal street Congregational Church, the former over the Independent Congregational Church in Meadville, Penn., and the latter over the Unitarian Congregational Church in Pittsburgh, Penn. The services on this occasion were introduced with prayer, by Mr Gannett, of this city, and with reading of the scriptures, by Mr Newell, of Cambridge. Mr Francis, of Watertown, preached the sermon, from 1 Peter i. 22, 23, "Seeing ye have purified your souls in obeying the truth through the Spirit, see that ye love one another with pure hearts fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The Ordaining Prayer was offered by Mr Parkman, of Boston. The Charge was given by Dr Ware, of Harvard University; the Right Hand of Fellowship by Mr Austin, of Brighton, and the concluding prayer by Mr Walker, of Charlestown.

The occasion awakened a deep interest. The services were listened to by a numerous and attentive assembly; the discourse of the preacher was in every respect admirable; and it is earnestlyhoped, that the labors of these gentlemen in the important and flourishing places, to which they are called, may be attended with rich blessings.

HAWES PLACE CHURCH.

The corner stone of the Hawes Place Congregational Church, in South Boston, was laid with appropriate solemnities on Wednesday, 25th instant. The following is the address of Rev. Mr Capen, the pastor of the Society, on the occasion.

If we had met this morning, my friends, to perform an empty ceremony, or simply in compliance with common usage on similar occasions, it were better that we had spared ourselves the trouble of assembling. A moment's consideration will suffice, I trust, to convince us, that the present occasion furnishes an opportunity for something more than useless ceremony, or as useless imitation. It is the privilege, as well as the duty of Christians to look up for a blessing upon every important undertaking of life. And surely it is but decent to invoke the blessing of Almighty God, in laying the foundation of an edifice, where the present generation and the generations to come hereafter forever, will assemble to invoke his blessing. There are additional reasons why we should hallow this place, and this occasion by a religious service. This Church was founded and amply endowed by individual benefaction; and we come this day to discharge a debt of pious gratitude. It is something more than a quarter of a century, as written documents will show, since the venerable John Hawes set apart this spot for the site of a church edifice; and he ever after held it devoted in his mind to this use. With this object in view, he permitted yon humble structure to occupy a small angle of it, as a temporary place of worship; and himself there worshipped with his neighbors to the end of his days.

In the further fulfilment of his pious designs, by erecting here a permanent place of religious worship and instruction, it is meet, therefore that we should piously and gratefully acknowledge his munificence, and transmit some expressive tokens of it to posterity. Accordingly we do now deposite a memoir of the life and character of the founder of this Church, and some historical notices of the Hawes Place Society from its first origin. We also deposite this piece of plate inscribed,—"In grateful remembrance of Mr John Hawes, by whose liberality this Church was founded and endowed." The reverse testifies, that—"The corner-stone of the First Church was laid July 25th, 1832. Lemuel Capen, Pastor. Messrs. Adam Bent, Samuel Floyd, Noah Brooks, James Wright, and Hall J. How, Trustees of the Hawes Fund." And we deposite several of the public journals of the day, together with the notes of this transaction.

There may they rest!—securely hidden from the generation that now is, by this corner-stone, which we now lay; to be disclosed and inspected at some far distant day. And when our successors of that coming age shall assemble around this hallowed spot, to demolish *this*,—*then* worn-out edifice, and make way for one of enlarged dimensions and still more enduring materials; with what eager curiosity will they open the deposite we have just made!—with what deep emotion will they look back to this hour! Many hearts of those who shall then be enjoying the full benefit of this liberal endowment will kindle anew, with devout gratitude and joy, inspired by the memorials they may find of our example this day. In the natural order of events, our "earthly house of this tabernacle,"—our perishable bodies, will long before that day "be demolished." But if we shall improve our talents and privileges aright, "we shall then have a building of God made without hands;--an eternal, imperishable house in the heavens." Our remove will have been made to that city above, where we shall "see no temple therein;" where no positive ordinances and no ritual ceremonies will be needed to fortify our virtue or inspire our devotion. But where the more intimate presence of the "Lord God Almighty, and of the Lamb, shall be to us for a temple,"—for an ever-abiding incentive to devotion.

We take this opportunity to express the gratification we have received from Mr Capen's Discourse on the character of Mr Hawes, delivered the Sunday after his funeral, Feb. 1, 1829, but not published till this week. It faithfully describes to us a man, who, though deemed in some respects excentric, lived and died a worthy Christian. His benefactions for the support of religious institutions will cause his name to be remembered with gratitude by many coming generations.

FAMILY BIBLE.

We find the following letter to the editor of the English "Unitarian Chronicle," in the April number of that work. We insert it as expressive of a wish often expressed on this side of the Atlantic, that our rapidly increasing denomination of Christians might have a 'Family Bible.' Why will not some of our clergy set about supplying this want? If need be, we will contribute to such an undertaking a sum at least equal to that pledged by the correspondent of the Chronicle.

Sir,—I have frequent cause to regret that the Unitarian public do not possess a Family Bible. For our rapidly increasing body, we require a Bible in a single volume, with short practical notes, and from its price, easily attainable.

Some years since, Bishop Mant, in conjunction with Dr D'Oyley, edited a Bible for the "Society for Promoting Christian Knowledge;"—they chiefly *selected* their notes, and issued the work, in consecutive parts. This is precisely the plan I would propose for adoption; it appears to me feasible; to render it apparently so to others, I must be permitted to enter more into detail.

Let me first premise, and I beg you to view all my statements with reference to the same end, that I wish this to be a popular book—a pioneer in the path of Liberal Christianity. Receive, therefore, with considerate attention, my desire to retain the present authorised version, excepting those passages that are admitted by critics of every denomination to be violations of the original text, such as John v. 7. I am conscious I here enter upon debateable ground; I shall, however, only stop to remark, that to persons accustomed from their infancy to meet the one unvarying expression in their Bibles, the sudden irruption of new phrases and a new cast of language is painfully distressing; they view the change with distrust and suspicion; want of opportunity, or of leisure, prevents further examination—the original unfavorable impression remains, becomes riveted, and that edition becomes a 'sealed book;'—gradually undermines their belief in the infallibility of the translation and hereafter perfect the work.

From the stores of biblical illustrations, that have been accumulated by commentators of every denomination, sufficient material may be collected to form a valuable and instructive body of illustrative notes; from these I would carefully exclude all discussion of speculative opinions, give authorities, and let the matter form subject for closet investigation.

The present arbitrary division of verses I would carefully revise. Disjointed and broken into fragments—*disjecta membra*, indeed—as they now are it is impossible for a young person to comprehend the meaning of many passages, and this is, I think a principal cause of the indifference and inattention to the subject they so frequently manifest. Let each period form a verse, and each paragraph be so distinguished as evidently to require a lengthened pause. The numbers prefixed to the present division of verses should be retained, to facilitate the reference from existing concordances.

The work should be published in monthly parts, and, if possible, completed within a year; each part may contain twelve sheets, price four shillings; it may also be issued in weekly numbers at one shilling each, and thus bring it within the reach of our less opulent brethren.

For myself, so convinced am I that such a publication would essentially aid the progress of Unitarianism, that I will cheerfully subscribe £10 to its outfit, and engage a certain number of copies,—not less than twentyfive,—indeed, rather than see you *in extremis* I would raise you another ten pounds. C.

CESSATION OF REVIVALS.

A correspondent in the 'New York Evangelist' for last week, after describing the extensive revivals of 1831, asks, "But where are these revivals now? Let the churches answer. Let our papers, the swift winged messengers, tell. What is their report? With few exceptions, what desolations, and darkness, and moral death reign!"

There is nothing strange in this. Excessive coldess always has and always will follow excessive heat in religion. We dislike the one as much as the other. Nothing is ever gained in the long run—much is often lost—by overdoing in sacred, no less than in secular matters. For ourselves we deem as highly of temperance in piety as of temperance in eating and drinking.

YOUNG MEN'S TEMPERANCE SOCIETY.

This Society owes its origin to a few young men, who met by private invitation at the 'Franklin Room,' No 3 Cornhill, on the evening of the 10th instant, for the purpose of considering the subject of forming such a Society in this city. At that meeting a committee of sixteen young men was appointed—without reference to any other qualification than decided friendship to the cause of temperance—to draft a Constitution to be presented at a public meeting of the young men of Boston.

On Monday evening, 16th instant, a public meeting was held, by previous notice in the newspapers, in the basement room of the Masonic Temple, for the purpose of hearing the report of the committee on the Constitution. The meeting was called to order by H. M. Chamberlain, at 8 o'clock. Benjamin Seaver, Esq. was chosen Chairman, and J. M. Whiton, Secretary of the meeting. About

600 persons, principally young men, were present. The proposed Constitution, which, together with a list of officers, we shall give next week, was presented by the chairman of the Committee, and was adopted almost unanimously.

The tenth article of the Constitution is in these words.

Art. X. We therefore whose names are hereunto annexed, believing that the use of ardent spirits is not only unnecessary but hurtful to the social, civil, and religious interests of man:—agree that we will not use them *nor traffic in them;* nor will we provide them for the entertainment of friends, nor for persons in our employment; but will in all suitable ways discontinue the use of them throughout the community.

Towards the close of the meeting, a motion was made to strike out the words 'nor traffic in them,' in the above article. A disposition being manifested on the part of the meeting to afford an opportunity for a full discussion of this point at a larger meeting, the meeting was adjourned.

On Monday evening, 23d inst. the meeting was held according to adjournment, in the spacious Lecture Room of the Temple, at which about 1000 persons were present. The discussion was carried on with a good deal of spirit until 10 o'clock, when the meeting adjourned, on motion of Mr Harrison Gray, to meet at the same place on the following evening.

On Tuesday evening, about 1100 persons were present, and the discussion was continued with equal spirit until about 9 o'cloek, when upon a call for the question, *it was decided by a large majority to retain the tenth article unaltered.*

At the close of the meetings, subscription papers were circulated, and the Constitution was subscribed by several hundred of the young men of this city. B. Seaver, Esq. was authorised to call the first meeting of the Society, for the choice of officers, and the adoption of a code of by-laws.

We trust the noble stand thus taken by the young men of Boston will be followed by the best results. The time must come—we hope it is not far distant—when distilled liquors will be classed by public opinion with those poisons, which are to be purchased only at the apothecaries' and used only when prescribed by a physcian.

DOMESTIC INTELLIGENCE.

CHOLERA.

New York. The last Register contained the number of cases of the Cholera, and deaths, as reported by the Board of Health, from the 12th to the 15th July, inclusive. The Report of the Board of Health for the 24 hours ending Monday, the 16th inst. at noon, gives the following results,—

	New Cases.	Deaths.
Hospitals,	50	32
Bellevue,	21	17
City,	92	45
Total,	163	94
Report of Tuesday.	New Cases.	Deaths.
Hospitals,	63	29
Bellevue,	23	12
City,	60	19
Total,	146	60
Report of Wednesday.	New Cases.	Deaths.
Hospitals,	59	36
Bellevue,	14	14
City,	65	22
Total,	138	72
Report of Thursday.	New Cases.	Deaths.
Hospitals,	77	28
Bellevue,	11	12
City,	114	42
Total,	202	82
Report of Friday.	New Cases.	Deaths.
Hospitals,	56	36
Bellevue,	28	10
City,	132	48
Yorkville,*	10	6
Total,	226	100

* Yorkville is a small village, on elevated ground, about five miles from the city on the Harlem road.

Report of Saturday.	New Cases.	Deaths.
Hospitals,	71	29
Bellevue,	20	10
City,	191	61
Yorkville and Harlem,	29	4
Total,	311	104
Report of Sunday.	New Cases.	Deaths.
Hospitals,	76	35
Bellevue,	9	5
City,	154	50
Total,	239	90
Report of Monday.	New Cases.	Deaths.
Hospitals,	42	17
Bellevue,	26	10
City,	163	46
Total,	231	73
Report of Tuesday,	New Cases.	Deaths.
Hospitals,	51	22
Bellevue,	22	7
City,	188	57
Yorkville and Harlem,	35	10
Total,	296	96

Total amount of cases since July 4th, 2939; Deaths 1210.

On the 23d Dr Rhinelander reported to the Board of Health that one person had been cured by injecting the vein with a saline solution. Twentyfour ounces of a solution, says he, were injected, of one drachm carb soda and two drachms murate of soda to six pints of water.

It will be seen from the report of the City Inspector, which we publish today, (says the Journal of Commerce of the 23d, that the number of interments in this city during the week ending 21st inst. (Saturday) was 887; of which 716 were by malignant Cholera. The number of deaths is more than four times as great as ever occurred here before, in any one week, except the week ending 14th inst. when the number of interments was 510. The whole number carried off by the yellow fever in 1822, was less than have died within the last three days. The whole number of deaths during that year, (3,231) was less than four times as many as have died during the past week. It should be observed, however, that the population was then much smaller than it is at present.

At *Brooklyn, N. Y.* six cases and three deaths were reported on the 21st; in eight days 25 cases and 12 deaths. On the 23d, 21 new cases were reported, and 11 deaths. On the 24th, 13 new cases, and 5 deaths.

Troy. On the 19th, the Board of Physicians report "an increased degree of epidemic disease."

Hartford, Conn. A letter from Hartford dated July 21st, says "The disease has actually appeared in our place, there having been one death in six hours after taken, which was day before yesterday, and another person was attacked yesterday," Another letter dated Tuesday afternoon, received at Providence, states that four cases had occurred in the south part of the city of Hartford, and three deaths.

Wethersfield. Three cases of Cholera appeared in Wethersfield, Conn. on the 23d inst.

The disorder continues in Albany, Buffalo, and several other places in the western part of the State of New York.

Cholera at Sea. The ship Brutus, of 384 tons burden, sailed on the 18th May, from Liverpool for Quebec, having on board 330 emigrants, men, women, and children, who with the crew made a grand total of 349 souls. On the 27th, the 9th day out from Liverpool, a healthy man, about 30 years of age, was seized with malignant cholera. The usual remedies were used, and he recovered. The next case was that of an old woman, 60 years of age, who died in ten hours after the attack. The ravages of the pestilence then rapidly increased, the deaths being numerous in proportion to the cases. The greatest number of deaths was 24 in one day. The captain had not, it seems, any intention of returning to port, until the disease began to attack the crew. He then saw that to continue his voyage was to risk the lives of himself and the survivors, as well as the property entrusted to his care. Under these circumstances, his vessel a lazar house, and men, women, and children dying about him, he resolved to put back to Liverpool. The resolution was formed on the 3d inst. and the Brutus reached port on Wednesday morning. Up to that day the cases had been 117, the deaths 81, and the recoveries 36. Seven cases remained when the vessel entered the Mersey, two of which proved fatal in the course of the day, making the total number of deaths 83. Among the sufferers were four of the crew.

Melancholy Accident. An accident of a most melancholy and shocking character,—says the Courier,—occurred yesterday, (27th inst.) at the Quincy Railway. Messrs. Andrew E. Belknap, and J. G. Gibson of Boston, Mr Backus of St Jago de Cuba, and Mr Bend of Baltimore, all boarding at the Tremont House, rode out to the railway, and went into one of the cars to ascend the inclined plane. Just as the car had reached the summit, the chain gave way, and the car rapidly descended, and struck a loaded car at the foot of the descent. The concussion was so great as to throw the gentlemen about twenty feet into the air. Mr Backus was killed instantly, Mr Bend had both legs broken, Mr Gibson had several limbs broken, and Mr Belknap was much bruised and injured.

Asylum for the Blind. The Courier of the 24th, in an article relating to the Asylum for the Blind in this city, says of Dr S. G. Howe, that "he visited several celebrated schools in England, Scotland and France. From an institution in Paris he has brought a young gentleman, to serve in the capacity of an instructor, and in every way qualified for the office. This young gentleman is about 20 years of age, and lost his sight when he was about 4. He has no conception of colors, but in regard to all objects, the notions of which depend upon the exercise of other senses than that of seeing, he appears to be well informed. He has been a teacher of mathematics in the Parisian School whence he came. His knowledge of that abstruse science, and the rapidity with which he answers questions that require arithmetical operations of considerable length, are truly surprising. The mental operation by which he arrives at the solution of a problem, is unknown. Questions of a difficult character and requiring a greater exercise of memory, such as the extraction of roots and the involution of high powers, he works out on a table with a set of types representing figures, and made for the purpose. He is an accomplished performer on the organ, piano-forte, and violin."

Congress adjourned the 16th inst. A bill appropriating half a million of dollars for the improvement of certain rivers and harbors, including twenty five thousand dollars for the improvement of Connecticut River; and a bill allowing interest on the claims of several States against the United States, for monies expended during the last war, after passing both houses, failed to become laws, because the President did not sign and return the bills before the adjournment of Congress. We understand that the claim of this Commonwealth amounted to about $500,000.

History of Bridgewater. Proposals have been issued by Hon. N. Mitchell, of East Bridgewater, to publish an account and genealogy of the first settlers and ancient families of the four Bridgewaters.

Commencement at Waterville, Me. The annual Commencement at Waterville College will take place on Wednesday next, 25th inst. The "Literary Fraternity" will celebrate their anniversary the preceding day. An Oration is expected from Wm. A. Evans, Esq. of Livemore, and a Poem from Mr John M. Brown, of Exeter, N. H.

Maine State Prison. An attempt was made at the Maine State Prison, Thomaston, a few days since by about 20 convicts, armed with their sledge hammers, &c. to break out of prison. The officers of the prison, having received information before hand of their intention, were prepared for it, and when the rush was made, surprised the convicts, and, after firing upon, and wounding the leader, completely subdued the rebellion.

Bangor. It is said that upwards of 200, dwellings stores and shops are building in Bangor Me. Mechanics are in demand, especially builders.

Legacy. Miss Sophia Carter, late of Prince William Co. Virginia, has left a legacy of twenty thousand dollars to the Female Charity School of Fredericksburg.

The Indian War. The Galenian of the 4th inst. describes several acts of hostility recently committed by the Indians in the vicinity of Galena. On the 25th of June, Major Dement, with a party of 20 or 30 mounted volunteers fell in with a large party of Indians at Kellogg's Grove. A battle ensued in which a number of Indians were killed, and Maj. Dement had 5 men and 20 horse killed. On the 29th three men at work in a cornfield were attacked by a party of Indians and two of them were killed. All the inhabitants north of Galena had come into the town, and intended to remain there until the war was ended. It was considered unsafe to go more than a mile from that place without a strong guard. A gentleman had arrived who left two brigades of the army on the waters of the Apple river on the night of the 29th. Gen. Atkinson had commenced his march with 1300 mounted men and 500 regular troops, on the east side of Rock river.

Progress of Steam. The Steamboat Yellow Stone arrived at St Louis on the 15th inst. after a voyage of three months, to the mouth of the river Yellow Stone, distant 2000 miles up the Missouri, carrying the goods to the traders employed by the American Fur Company, and bringing a rich and full cargo of furs, peltries, and buffalo robes.

In this voyage the Yellow Stone ascended the Missouri 700 miles farther than in her voyage of last year; thus proving to the satisfaction of the Company the entire practicability of steam navigation in that upper region. Capt. Bennett found as much water in the Missouri, at the mouth of the Yellow Stone, as was at the mouth of the Missouri when he passed up—and to all appearance, he could have gone much higher if necessary. Indeed, the navigation above the mouth of the Yellow Stone appeared to be less difficult, there being no snags. Sand-bars were plenty; but these abound from the mouth to the source of the Missouri.

Rhode Island. A third unsuccessful attempt has been made to elect a Governor, Lieutenant Governor, and Senators for the State of Rhode Island.

Journal of Health. S. C. Atkinson, Esq publisher of the Philadelphia Saturday Evening Post, has become proprietor of the Journal of Health. It will be edited as heretofore, by an Association of Philadelphia Physicians. The Journal has a wide circulation, and is one of the most useful periodicals in the country. It should be in the possession of every family, and from its moderate price of subscription, is within the reach of all.

Newfoundland. It appears from a letter, dated June 18th, from a Mercantile House in St Johns, that the inhabitants of Newfoundland have suffered much from the uncommon severity of the past Spring. The writer says,—

"There never was such a spring known in this country since we have been in Newfoundland, which is upwards of thirty years. Business is quite at a stand and the fishery not commenced; and what is still worse, the poor people to the northward are literally starving, having lived for some time on seals, cats, dogs, and horses, and no vessel can proceed to their relief with provisions, the wind continuing north-east, and all the bays and harbors are full of ice—the accounts daily received by transient persons travelling across the woods are truly distressing."

The harbor of St Johns was full of ice at the above date.

FOREIGN INTELLIGENCE.

London papers to 15th of June were received at New York on Monday.

Reform in the British Parliament. We have published in the Register, from time to time, the progress of the Reform Bill. We stated last week, that it had passed the House of Lords with some amendments, to which the House of Commons agreed, and had received the Royal assent. It is frequently asked,—What alteration of the present mode of representation in Parliament does this measure propose, and what are the features of the bill? In answer to these questions, we subjoin an extract from the Advertiser of the 21st inst. which we think is correct.

The reform bill has been so long under discussion, that many of our readers we presume must have forgotten what are its provisions. The following, unless some changes have been made, in its progress through the two Houses, which we do not recollect to have seen mentioned, are its principal features.

Fiftysix Boroughs heretofore returning two members each, are entirely deprived after the end of the present Parliament of the right of separate representation. Thirty Boroughs heretofore returning two members each, will after the present return but one. Four Boroughs are reduced to two, by the union of two in one. These disfranchisements make a reduction of 146 members.

In place of these disfranchisements, 22 new Boroughs are formed, including Manchester, Birmingham, Leeds, Sheffield, and other large towns, with some districts of the City of London, which are entitled to return two members each. Nineteen other Boroughs are formed, composed of a smaller class of towns, entitled to return one member each. Five other Boroughs are formed, consisting of certain towns, with the places adjoining, including within a specified boundary, each entitled to return one member.

The county of York is entitled to return 6 Knights instead of 4; two Knights to be elected by each of the three ridings. The county of Lincoln is divided into two districts, each to return two Knights. Twenty-five other counties, are to be each divided into two divisions, by an act to be passed by the present Parliament, and each division will be entitled to return two Knights, in place of two Knights heretofore returned by each county. Seven other counties ennumerated in the bill are entitled to return three Knights each instead of two. The counties in Wales are authorized to return two Knights instead of one. The Isle of Wight is for the purposes of the act made a county, separate from Southamptonshire, and entitled to return a Knight of the shire.

In addition to these changes, it is proposed to add the bills for the reform of the representation of Scotland and Ireland, five members for the former, and eight for the latter. Besides these changes, many of the Boroughs are enlarged, by annexing to them certain adjoining territory, and giving to the inhabitants the right of voting in the election.

These changes cut off the right of election of 146 burgesses, which deducted from the 568 members of which the House is now composed, would reduce the number to 424. In place of the members of which the House is thus deprived, the following are added:

From 22 new Boroughs,	2 each,	44	members.
24 " "	1 "	24	"
27 Counties,	2 "	54	Knights.
11 "	1 "	11	"

Additional from Scotland and Ireland, 13 members.

146

The act goes on to describe the qualifications of electors for Knights of the shire, and for members from cities and boroughs.

Sir Walter Scott has arrived in London from his tour to Italy and the Mediterranean.

Greece, according to the last accounts, was in a state of disorder. Arrangements were making for the departure of Prince Otho. He was to have a guaranty for a loan of 60,000,000.

France. French papers state that tranquillity is restored in France; it is evident however, that great excitement and apprehension still exist. The Duchess de Berri had issued a proclamation, as Regent of France, calling on the nation to acknowledge her son as King.

Postscript. We learn verbally, by last evening's mail, that for the twenty-four hours ending at eleven o'clock on wednesday the total number of new cases of cholera in New-York was only *one hundred and fifty seven;* and the deaths *sixty-one*, being a diminution of nearly one half, from some previous accounts.

MARRIAGES.

In this city, Mr William H. Baker to Miss Elizabeth P. Hopkins; Mr George Shepherd to Miss Jane R. Gill; Mr Hosea G. Cushing to Miss Hannah L. Higgins.

On Tuesday morning, by Rev. Mr Gannett, Mr S. W. Swett to Miss Mary W. Jackson.

In Roxbury, Mr William M. Crehore to Miss Eliza Blood.

In East Cambridge, Mr J. Barnes to Miss Mary Babcock, of this city.

In Lowell, Mr Edward Otherman, of Dorchester, to Miss Emarancy D. daughter of Ebenezer Thompson, Esq.

In Westfield, Mr Edward Holmes, of Chatham, N. Y. to Miss Almeda Witter

In Francistown, N. H. Mr Thorp Fisher, of Salem, to Miss Joanna Jones.

In New York, by Rev. Mr Varela, and afterwards by Rev. Dr Wainwright, Lieut. William Selon, of the U. S. Navy, to Miss Emily, daughter of Nathaniel Prime.

In Saratoga, N. Y. Mr John C. Bartlett, of Union Village, to Miss Naomi Clements.

In Philadelphia, Mr John V. Ayres, of this city, to Miss Sarah N. Clark, of Cape May.

In Baltimore, Mr Cyrus Gault, of Bow, N. H. to Miss Margaret Ann Atkinson.

DEATHS.

In this city, Mrs Lucretia, wife of Hon Otis Everett, aged 42; Dr Thomas Hills, formerly of New Orleans, 68; James Robinson, 38.

In Roxbury, at the mansion of Mrs Thomas Amory, Mr John Whipple, Jr. aged 21, eldest son of John W. Esq. of Providence.

In Waltham, Mr Benjamin Franklin Fisk, aged 35, a graduate of Harvard College, of the class of 1824.

In Woburn, Mr William Grammer, aged 33, formerly of this city.

In East Stoughton, Capt. Daniel H. Holbrook, aged 31.

In Barnstable, Mr James G. Doane, aged 29.

In Lincoln, Mrs Susanna, aged 76, widow of the late Rev. Dr Stearns.

In Weathersfield, Conn. Mrs Esther T. wife of Mr Samuel Stearns, late of this city.

In Pomfret, Mr Asa Paine, aged 87, a soldier of the revolution.

In New York, of the cholera, George E. Smith, Esq. Alderman of the Fourth Ward; Andrew Cook, Esq. the venerable Secretary of the United States Insurance Company; Miss Ann Maffit, daughter of Rev. John N. Maffit.

In Brooklyn, N. Y. Mr Gershom Foster, aged 77, formerly of Middleborough, Mass.

In Albany, on the 17th inst. of cholera, William Van Buren, a respectable resident physician, aged 61.

At Oxford, Chenango Co. Dr Peter Parker, aged 45.

In Charleston, S. C. Dr James Ramsay, aged 35, late Professor of Surgery in the Medical College of South Carolina.

In Marietta, Ohio, Mr James Bliss, aged 50, formerly of Rhehoboth.

At Detroit, of cholera, Maj. Gen. Oliver Stoong, of Rochester, and formerly of Hartford, Conn.

On board of the steamer Henry Clay, while on her passage from Detroit to Chicago with the U. S. troops Lieut. Joseph Clay, of the cholera.

In New Orleans, Mrs Letitia H. wife of Mr Edwin Whittemore, formerly of Worcester.

In Montreal, of cholera, Daniel Tracey, Esq editor of the "Vindicator."

On board of the United States ship Warren, lying on the Outer Roads of Buenos Ayres, on the 21st of May last, Capt. George W. Rodgers, commanding the U. S. Squadron on the South American station.

NOTICE.

☞ The regular monthly meeting of the *New England Anti-Slavery Society* will be held at FRANKLIN HALL, No. 16 Franklin Street, on Monday evening next, at half past 7 o'clock. An Address on Slavery will be delivered by Mr OLIVER JOHNSON. Ladies and gentlemen are invited to attend.

July 28.

ANNUAL REPORT A. U. A.

Just published at the Depository, 141 Washington Street, the REPORTS of the American Unitarian Association, presented at the Seventh Anniversary, May 29, 1832. With the *Addresses* delivered at the Annual Meeting, and an Appendix. pp 96. Price 6 cents.

This is the Tract for July. Its publication has been delayed by its unusual length, and by unforeseen difficulty in obtaining a report of the speeches

The Tract for August is in press, and will be ready for delivery next week. GRAY & BOWEN.

July 28.

MR CAPEN'S DISCOURSE.

Just published and for sale at the Office of the Christian Register,—A Discourse on the Character of Mr JOHN HAWES, preached before the Hawes Place Society, at South Boston, February 1, 1829, the Sunday after his Funeral. By LEMUEL CAPEN, Minister of that Society. July 28.

CHRISTIAN PIONEER.

Just received "The *Christian Pioneer*" for June.

CONTENTS.

The Importance of adhering to acknowledged Principles in the Interpretation of the Scriptures—No. 2. Evening Hymn of the Tyrolese Peasants. On the Moral Constitution and History of Man. Review—The Life of Sir Isaac Newton, by David Brewster, LL. D., F. R. S. Intelligence—Second Anniversary of the Irish Unitarian Society. Remonstrant Presbytery of Bangor. Ulster Unitarian Society for the Promotion of Christian Knowledge. Unitarian Lectures at Greyabbey and Belfast, Triumph over Intolerance at Glasgow, &c.

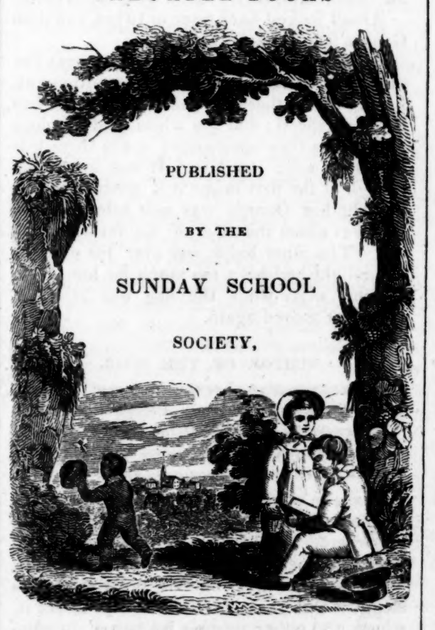
*** This periodical is intended to uphold the great doctrines of the Reformation; the sufficiency of Scripture; the right of individual judgment, and of fearless free inquiry. It is published monthly in Glasgow, Scotland. Edited by Rev. GEORGE HARRIS. Subscriptions, at $2,00 per annum, received by

L. C. BOWLES,

July 28. No. 362 Washington Street.

SUNDAY SCHOOL DEPOSITORY.

VALUABLE BOOKS



AT MODERATE PRICES.

B. H. GREENE, No. 124 Washington Street, has just published a variety of Books for *Juvenile Libraries* and general reading, which will now be sold at the following prices:—

	PRICES.
Beard's Collection of Sermons,	$1,50
Scougal's Life of God, &c. (separate)	,17
Whitman's Village Sermons,	,62
Farr's Counsels and Consolations,	,20
Times of the Saviour, cheap edition,	,25
Christian Teacher's Manual, 2 vols. bound,	1,25
Abbot's Sermons,	,50
Extracts from ditto.	,25
An Only Son,	,50
Five Years of Youth,	,50

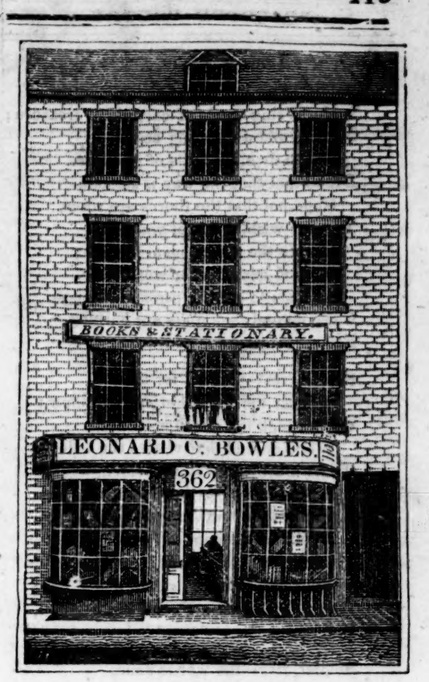
—ALSO—

A large Collection of well selected Books for *Unitarian Sunday School Libraries.*

THIS DAY PUBLISHED

"Directions to Persons just Commencing a Religious Life."

IN PRESS,—several Original Works. July 28.



VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, full cloth, per vol.	1,25
do. do do. full call, gilt,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, 25 cts. or per doz.	3,00
Plain Letters on Important Subjects, 25 cts. or per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, 28 cts. or per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,--Selections from Fenelon,
Greenwood's Lives of the Apostles,
Kenrick's Exposition,--Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.

July 21. istf.

NEW BOOKS.

Just published and for sale by L. C. BOWLES, No. 362 Washington Street,

The Young Christian; or a Familiar Illustration of the Principles of Christian Duty. By JACOB ABBOT, Principal of the Mount Vernon School, Boston.

Flora's Interpreter; or the American Book of Flowers and Sentiment. By Mrs SARAH J. HALE.

Report on Spasmodic Cholera; Prepared by direction of the Massachusetts Medical Society.

The Refuge; in the time of Plague and Pestilence.

Biography of Self-Taught Men. By B. B. EDWARDS.

The Sylva Americana; or a Description of the Forest Trees indigenous to the United States, practically and botanically considered. Illustrated by more than 100 engravings. By D. J. BROWNE.

Life of Galileo Galilei, with illustrations of the advancement of Experimental Philosophy.

Domestic Manners of the Americans. By Mrs TROLLOPE.

Library of Entertaining Knowledge. Vol. XII. Part 2d.—Insect Miscellanies.

Knowledge for the People; or the Plain Why and Because. No. 12.

The Young Man's Own Book; a Manual of Politeness, Intellectual Improvement and Moral Deportment; calculated to form the Character on a solid basis and to insure respectability and success in life.

Mr Quincy's and Mr Prescott's Orations, delivered 4th July, 1832, before the City Council and Inhabitants of Boston. Also, a new edition of Sprague's Oration, delivered 4th July, 1825. July 28.

NEW JUVENILES.

This day published by L. C. BOWLES, 362 Washington Street, "*The Hill and the Valley.*" By H. MARTINEAU; Author of "Times of the Saviour," "Five Years of Youth," &c.

Also, "William Weston; or the Reward of Perseverance." "The Juvenile Rollin; or Conversations on Ancient History. By a Mother." July 28.

MR CAPEN'S DISCOURSE.

Just published by L. C. BOWLES, No. 362 Washington Street,—A Discourse on the Character of Mr John Hawes; preached before the Hawes Place Society at South Boston, Feb. 1, 1829, the Sunday after his Funeral. By LEMUEL CAPEN, Minister of that Society. July 26.

PORTRAITS OF REV. H. WARE, JR. AND REV. W. H. FURNESS.

Just published and for sale by L. C. BOWLES, 362 Washington Street,—*A Portrait of Henry Ware, Jr.* Professor of Pulpit Eloquence and the Pastoral Care in the Theological School at Cambridge. Also of *William H. Furness*, Pastor of the First Congregational Church in Philadelphia. Engraved in mezzotinto by J. SARTAIN, from an original picture by T. Sully, Esq. July 28.

BOOK AND JOB PRINTING

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CORRECTNESS, NEATNESS AND DESPATCH,

BY

MINOT PRATT,

No. 362 WASHINGTON STREET,

BOSTON.

SELECTED POETRY.

CHRISTIAN WARFARE.

Soldier, go—but not to claim,
Mould'ring spoils of earth-born treasure;
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses,
Turn no wishful eye of youth
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through.
Close behind thee gulfs are burning—
Forward;—there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be;
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking.
Such a charge as thou dost keep,
Brooks no moment of forsaking,
Sleep as on the battle-field,
Girded, grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise—the war is done,
Lo, the hosts of hell are flying;
'Twas thy Lord the battle won,
Jesus vanquished them by dying.
Pass the stream;—before thee lies
All the conquered land of glory.
Hark!—what songs of rapture rise?
These proclaim the victor's story.
Soldier, lay thy weapon down,
Quit the sword and take the crown;
Triumph! all thy foes are banished,
Death is slain and earth has vanished.

THE FOE.

Away—the winning foe hath come!
Away, and turn thee not to him!
For he will desolate thy home,
And fill thy woe-cup to the brim.
He comes not with a glittering blade—
His weapon is a deadlier thing—
Nor as the tempest is arrayed
When borne upon her darkling wing.

He comes not in a war array—
A wilderness of glittering steel;
No silken banners o'er him play—
No warriors follow at his heel.
He comes not on the foaming wave—
His home is not the rolling sea;
Yet he will crush thee to the grave,
And leave a scornful name for thee.

He comes with midnight festival,
Where wine is poured and songs are sung;
Oh, turn thou from his earnest call—
Trust not the smoothness of his tongue.
He hath a madness for thy soul—
His arm is reeling o'er thy head;
Taste not the poison of his bowl—
'Twill lay thee with the sleeping dead.

Away, or woe shall wither thee,
And crush thy household and thy kin;
For love of them, I bid thee flee
From that foul nourisher of sin.
For love of God turn thou away;
He hath a lightning in his eye—
The soul is ruined 'neath his sway,
Through life and in eternity!

MISCELLANEOUS.

ARNALL AND GEORGE.

The following extract is from "Life in the Wilds," a Tale by Harriet Martineau, recently published by L. C. Bowles. The object of this interesting and instructive little book is to illustrate, by means of a story, the principles of Political Economy. In order to explain the nature of wealth and the progress of unassisted labor in its production, the writer imagines a community in Africa deprived by a tribe of savages of all their possessions, even of their very tools, so as to be left, in respect to outward things, in what is called the state of nature; and taking this community, thus destitute, she represents it to us as providing ways and means of sustenance, shelter, comfort, and progress in wealth. We quote the passage that follows merely to show our readers how a skillful hand may impart interest to a composition designed chiefly to explain so dry a subject as Political Economy.

All the way as he [Arnall] went, he whistled aloud and shouted, but could see and hear nothing of George.

When he entered the shade of the copse, his heart misgave him, for at last he began to fear some accident had happened. Before he had advanced many paces, he saw the poor lad lying on his back, his face expressive of great suffering, and one of his legs swollen to an enormous size. His countenance brightened a little when Arnall appeared.

'I thought you would not go home without coming back to see what had become of me,' he said.

'And what has happened to you, my poor boy?' said his companion. 'Have you been bitten by a snake, or a scorpion, or what?'

'By a horned snake,' said George. 'I did not see him till I was close upon him, so that I could not get away; so I tried to kill him as the natives do; but he struggled hard and slipped his neck from under my foot; and before I could get him down again, he bit me in the calf of my leg. I did kill him at last, and yonder he lies: but do you know, Mr Arnall, I think he has killed me too!'

Arnall was too much grieved to speak. He examined the wound, and tried to ease the swollen limb by cutting off the trowser which confined it. He gathered some leaves of a particular plant, and bruised them, and applied them to the part, as he had seen the natives do on such an occasion, and then told George that he would carry him home as fast as possible.

'Can you carry me three miles?' said George. 'I do not feel as if I could help myself at all, but I will try. I should like to see father and mother again.'

'They shall come to you if we cannot reach home,' replied Arnall, 'but let us try without losing more time. I want that Hill should see your leg.'

'There would be little use in that,' said poor George faintly, as, on trying to sit up, he felt sick and dizzy.

'Put your arm round my neck, and I will lift you up,' said Arnall: but George did not move. His companion put the arm over his shoulder: but it fell again. George seemed insensible—Arnall made one more trial.

'Will you not make an effort to see your mother?'

George opened his eyes, raised himself, and made a sort of spring upon his companion's shoulder, and then laid his head down, clinging with all his remaining strength. Arnall used all the speed he could with so heavy a burden, and was comforted by finding that either the air or the motion seemed to rouse the poor patient, who appeared better able to keep his hold, and even spoke from time to time.

'Mr Arnall!' said he.

'Well, George.'

'There is a thing I want to tell you about making arrows. Bring me a reed when you put me down, and I will show you how the natives barb them. I meant to have made the first myself, but as I can't I will teach you.'

'Thank you: but do not tire yourself with talking.'

After a while, however, George began again,

'Do you know, Mr Arnall, I think when the crops are got in, and the houses built, and some cattle in the fields again, you will have the Bushmen down upon you some night.'

'Well, we have sent for arms and powder from Cape Town.'

'I know: but they will be of no use, if every body is asleep. I meant to ask to be a watchman with as many as would join me, and to take it in turn, three or four every night. I wish you would see it done, and have all the boys taught to fire a gun.'

Arnall promised, and again urged him to be silent.

'I will, when I have said one other thing about my mother. I wish you would tell her'———

Here his head drooped on Arnall's shoulder, and presently, being unable to hold on any longer he fell gently on the grass, and his companion saw with grief, that it was impossible to move him further.

'The dogs will stay and take care of you, George,' said he, 'while I run for your parents and Hill. I will be back the first moment I can. Here; I will put the sack under your head for a pillow. In less than an hour you will see us. God bless you.'

'Stay one moment,' said George. 'Tell little Mary the whistle I promised to make her is just finished, and it lies in the hollow of the chesnut tree,—call it my cupboard and she will know.'

'All this will do when I come back,' said Arnall, who was impatient to be gone. He wiped the boy's moist forehead and kissed it. George pressed his hand and whispered,

'Let me say one thing more, only this one. If my father had seen you do that, he would never call you proud again; and if you would only play with Mary Stone sometimes, and speak a little kinder to dame Fulton, you can't think what a difference it would make. Do, for my sake. I want them to know how kind you are, and I do not think I shall live to tell them. You are not crying for me, surely. No; 'tis for mother. God bless you for those tears, then! Good bye, Mr Arnall.'

Arnall looked back once or twice, and then George feebly waved his hand.

As many as were near enough to hear the sad news Arnall brought to the settlement, followed with those he came to seek. They made all speed; but the whining of the dogs as soon as they approached made them fear that they were too late. It was indeed so, though at the first moment it seemed doubtful whether George was not asleep. One arm was about the neck of his favorite, Rover. The other hand was over his eyes, as if the light had been too much for him. He did not move when the dog was released. He never moved again.

VISITOR OF THE POOR.

We noticed sometime since the "Visitor of the Poor," a work translated from the French of the Baron Degerando, by a lady of Boston. It contains an introduction by Rev. Dr Tuckerman of this city, from which the following passages are extracts.

The aim of this little volume is single and simple. But its object is one of the highest importance. Its design is to awaken, and give excitement to a sense of human relations, wherever sensibility on this great subject is sluggish and inactive; and wisely direct it, where it is either wasting its power in comparatively useless efforts, or is perhaps occasioning evil by the very means by which it intends, and hopes for good. For this end, it proposes to make the great classes of the rich and the poor, of the strong and the feeble, of the wise and the unwise, and of the virtuous and the vicious known to each other. It proposes to bring these classes together, not by confounding the distinctions between them, but by making the virtuous, and wise, and strong, and prospered feel, that by communicating, of what they have received, and by acting as the instruments of God's goodness towards those from whom he has made them to differ, they are at once accomplishing the purposes for which he instituted the diversities which we see of human condition; and are most effectually promoting their own by advancing the virtue and happiness of others. Its aim is to extend virtue, and through virtue to extend happiness, by the most simple and legitimate of all means, the exercise of virtue. It seeks the redemption of the victims of poverty and vice, by bringing those who have the means of redeeming them to a knowledge of the exposed and wretched condition of their fellow beings, and thus to the exertions which are demanded for their redemption. In this benevolent enterprise, it addresses the sympathies, not only of the rich, but of all who are not poor. It invites, and it solicits those into whose hands it may fall, and who have any means of alleviating human want and suffering, to be visitors of the poor. The physical and temporal relief of the poor is here sought, principally through an amelioration of their moral condition; and much is done to give distinctness to the proper objects of charitable efforts, and to the principles by which a wise charity should be directed, and regulated. Here are statements, the correctness of which, it is believed, will not be doubted,—for I am quite sure that they are not exaggerations of actual distress, or even of vice or virtue to be found among our own poor,—and which, if admitted to be true, can hardly fail to call forth a very active sympathy with our similarly exposed, and suffering fellow beings. Here, too, are the reasonings of a mind which was calm, as cautious, as discriminating and judicious, as it was zealous and philanthropic. And here are appeals, the most simple, and natural, and touching, which can be addressed to the human heart. Allow me, reader, to join with him [the author of this book] in the solicitation, if God have given you the means, not to wait for, but to seek, and if need be to make, opportunities of doing something to supply the pressing necessities of those, who cannot make this provision for themselves; something for the consolation of those distressed ones, who are often suffering without the solace of a human comforter; something for the succor of those tempted ones, whose greatest exposure is in a want of the means of living honestly, and of a friend to aid, to advise, to encourage, and to guide them; and something for those, who, having by want and discouragement been led into sin, have not yet lost all their dispositions to virtue, or all their convictions of duty; and who may therefore be brought back, and saved, by no means so effectually, as by the notice, and kind regard, and Christian offices, of the lovers of virtue. Let us extend our aid, as we may, to the poor, to the ignorant, to the fallen, and even to the debased, when that aid is most imperiously demanded, and they will believe in the reality of virtue, as no mere words would bring them to believe in it, when they have been made to feel its power, by the very exercises of it, of which they have themselves been the objects. The truth is,—and it will be worse than in vain to overlook or disregard it,—that by nothing short of this sympathy with the poor and suffering, this care for them, and this kindness towards them, can we meet the claims of our religion upon us, as stewards of God, and believers in the gospel of his Son. And it is not less certain, that by nothing short of a recognition of our relation and duty to each other, as children of one Father, may we most effectually promote even the best immediate interests of society, as far as these interests are concerned either in the remedy, or the prevention, of poverty and crime.

But we must anticipate difficulties in this work, and objections to it. All, it may be said, have neither leisure for it, nor are qualified for its duties. * * * I will therefore begin with concessions, which will do something to prepare the way for the questions, 'Have you not, reader, sufficient leisure for this service? And, are you indeed not qualified, or might you not qualify yourself, for it?'

First, then, let us look at the plea, 'I have not leisure to be a visitor of the poor.' Is this true? I do not say that it is not; and I admit that the service has no claim upon you, if you have no time which you can spare for it; for there can be no such thing as a conflict, or even an interference of duties. If it be your duty, in any hour of life, to be in one place, and engaged in one work, it cannot be your duty at the same time to be in another place, and at another work. * * * With this concession in view, may I ask your attention to the inquiries, 'How much of your time will be demanded, even for very considerable usefulness in this office?' And 'have you not, in truth, any leisure which you might give to it?'

Again: It is freely admitted that you may not be qualified for this work, even if you shall have leisure for it. * * * There is indeed wanted for this service, not only a heart to sympathize with the poor, the feeble, the sick, the widow and the orphan, the tempted and the vicious. To do important, and above all, to do permanent good to these classes of sufferers, we must distinctly understand in what this good consists, and what are the means by which it may most effectually be obtained. We must possess, and, if we have it not, we must acquire, a knowledge of the true condition, and character, of those for whom our offices of benevolence are required. We must therefore carry into the work a teachable mind, and a mind as discriminating and judicious, as it is kindly disposed; a mind quick to discern the indications both of good and evil, in the objects of its charity, and at once patient, fair and firm. Nor is this all. We are instruments of the most important good to our suffering fellow-creatures, when we aid them, as far as shall be possible, to obtain this good from resources within themselves;—by assisting them to understand the true causes of their sufferings, when these sufferings are the results of imprudence, or extravagance, or idleness, or intemperance, or of other moral causes which are within their own control; and by doing what we may to call forth, to direct and to strengthen their capacities of self-support, of usefulness, and happiness. Are you not then, reader, or might you not, by a little practice, be qualified for this office? Do not hastily decide that you are not. Even though you may once, or twice, or thrice have been deceived, and imposed upon, by those whom you would have relieved and blessed, be not discouraged. You may yourself have something, and even much, to be forgiven. Besides, experience in this, as in other circumstances of embarrassment and difficulty, will give you wisdom, if you are really desirous to obtain it. But if you have no disposition to be taught by what you may see, and hear, and do, in this intercourse, I do not advise you to be a visitor of the poor.

ONEIDA INSTITUTE.

The following account of this institution, we copy from the proceedings of the American Lyceum, published in the "Annals of Education" for July.

Mr Wilson being called on, for information in relation to the system of uniting manual labor with study, presented the following statement.

The Oneida Institute is located at Whitesboro', in the county of Oneida, on the banks of the Mohawk river, and about three miles from the village of Utica. It was incorporated by the Regents of the University in the year 1829. The prominent object of the institution, is to associate *manual labor* with study, in such a way as to give to the students a healthy and vigorous constitution, and at the same time enable them to defray a large portion of the expenses attending their education. To accomplish this object, a farm, embracing a hundred and fifteen acres, was purchased at the place above mentioned, and suitable buildings erected; all of which have been paid for by benevolent individuals, chiefly in that section of the country, and the cost of which, according to a document, dated in June last, amounted to more than 16,000 dollars. The buildings are not yet completed, but are calculated when finished, for the accommodation of a hundred students, and the instructors. The number of students, at the present time, is one hundred; but so popular is the system, and so great the inducements afforded young men, by this means, to acquire an education, that the Board are under the necessity daily of rejecting applicants. In the year 1830, *five hundred applications* were made, more than could be received into the institution; and applications are still made, in much the same proportion, notwithstanding pains have been taken to inform the public that every place is filled.

The expenses of students are, for tuition, room-rent and fuel, $28 per annum: board, one dollar a week. The system of manual labor is divided into the agricultural and mechanical branches. The agricultural students labor three hours a day, in the gardens, or on the farm, and receive their board as an equivalent. Those who work in the mechanic shops, are paid in proportion to what they perform, and they are frequently able during the hours allotted to labor, to pay the whole of their expenses, with the exception of books and clothing.

By this system of exercise, habits of order, of early rising, of industry, frugality, and the energetic application of mind and body, are all promoted. The hour of rising, by common consent, is four o'clock in the summer, and half past four in the winter. The exercises are similar to those in other institutions, till three in the afternoon, when the signal being given for labor, the students equip themselves accordingly, and proceed to the business assigned them till six o'clock. Thus accustomed to systematic exercise, in useful and healthy employments, the students acquire a degree of vigor in their physical systems, highly conducive to the energy and elasticity of their mental faculties. Their appearance is that of health and cheerfulness; their proficiency in study exceeds that of those whose whole time is given to studious application; and there being little opportunity afforded for idle or vicious amusements, their intercourse with one another is found favorable, not only to their intellectual improvement, but to the promotion of sound morality, virtue, and religion. Habits of independence and enterprise, characterise the young men of this institution. They learn to depend on their own resources, and never to shrink from difficulties.

The course of instruction is the same as that pursued in most academies and high schools of our country. Three instructors are employed—gentlemen well qualified for the business. A great portion of the students are preparing for the higher classes of college, and others for theological seminaries.

SLATER'S ORIGINAL DRAUGHT.

Will be published the ensuing Fall "An Original Draught of the Primitive Church, in Answer to a Discourse, entitled 'An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 300 years after Christ—by Lord Chancellor King.' By a Presbyter (Slater) of the Church of England. First American, from the London Edition, with a Biographical Memoir of the Author, and a Notice of the circumstances under which the work was written—by a Presbyter of the Protestant Episcopal Church in Massachusetts."

The work will be printed on a new type and good paper, and be comprised in one volume, royal 12mo, of between 300 and 400 pages, neatly bound in glazed muslin, at $1,00 per copy. Subscriptions received by

R. P. & C. WILLIAMS,
Nos. 18 and 20 Cornhill, (late Market Street.)

☞ For sale as above a large assortment of Books, on liberal terms. July 14.

NEW BOOKS.

Just published by L. C. BOWLES, No. 362 Washington Street (sign of the Book) "Life in the Wilds," being No. 1 of Illustrations of Political Economy. By H. MARTINEAU: Author of 'Times of the Saviour,' 'Five Years of Youth,' &c.

In Press, and will be published in a few days, "The Hill and Valley," by the same Author.

☞ For sale at the above Store a great variety of *new* and *approved works* for Juvenile Libraries at *very reduced prices*; together with a general assortment of Theological and Miscellaneous Books, Stationary, &c. &c. July 14.

ADAMS FEMALE ACADEMY, DERRY, N. H.

The SECOND TERM at the Adams Female Seminary commences on Wednesday, the first day of August next.

C. S. THOM,
Secretary to the Board of Trustees.

Derry, N. H. July 10, 1832.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructors.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS.
} *Committee.*

July 14.

NOTICE.

MARSH, CAPEN & LYON respectfully give notice that they have removed to No. 133 Washington Street, (the well known stand of Messrs. RICHARDSON, LORD & HOLBROOK,) where they will keep constantly for sale, a large assortment of School, Classical, Theological, Medical, Law and Miscellaneous Books, together with a complete assortment of the best London and American Stationary, Blank Books, &c. wholesale and retail.

☞ New publications received as soon as published.

N. B. The Books heretofore published by RICHARDSON, LORD & HOLBROOK, supplied in quantities, or at retail, at their usual prices.

Country Merchants, Instructers, and School Committees, are respectfully invited to call. July 21.

NOTICE.

The subscriber has removed to the new building, No 362 Washington street near Boylston market, (the store formerly occupied by Marsh, Capen & Lyon,) where he will keep for sale a general assortment of Classical, School, Juvenile, Theological, and Miscellaneous Books, Account Books, Stationary, Cutlery, and Fancy Goods, at reasonable prices.

LEONARD C. BOWLES.

☞ Libraries, Academies, and Schools, supplied on favorable terms.

*** A Printing Office and Book Bindery being connected with this establishment, orders for work in either of those branches received and executed on the best terms. July 7.

SMITH'S INTRODUCTORY ARITHMETIC.

The Little Federal Calculator, consisting of Questions and Tables, to employ the mind and fingers only, designed particularly to go before the slate and to prepare for it. By ROSWELL C. SMITH, Author of Practical and Mental Arithmetic.

The reputation and extensive use of the author's larger treatise on Arithmetic render it unnecessary to say much to insure the attention of teachers to this work. It is on the Eclectic plan, and it is believed it will be found a great improvement in the art of teaching Arithmetic to young children. It contains no pictures, but in its small compass comprises a vast amount of useful matter so arranged as to interest children and excite their desires to look more deeply into the subject and thus be prepared for the larger work.

[Extract from Mr Colburn's Lecture before the American Institute.]

"It has often been asked whether the plates that accompany Colburn's Arithmetic, or any thing of a similar nature, are of any use to the learner. I think myself that they have but little effect upon his progress. The plates are very convenient, but I believe the fingers do about as well as any thing. If the scholar is assisted by helps of this kind he should be allowed to use them entirely by himself and in his own way. Any helps by which the work is partly done for the scholar, are certainly injurious. It is by his own efforts that a child is to learn, if he learns at all. The teacher may assist him in understanding the question, but not in the operation,—not even in arranging the counters; for to do this is to do for him the most important part of the solution."

Hence the arbitrary arrangement of any lines, plates, &c. in the book, by which the child sees the solution of a question without exercising his mind in working it out, is by unions. In this work that error is avoided, and the only mode of illustration is by the pupil's own fingers, moved by himself.

This day published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. July 14.

LIBERAL PREACHER,
FOR JULY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for July, 1832.—New Series, Vol. II. No. 7, Containing a Sermon by Rev. NATHANIEL L. FROTHINGHAM, of Boston. *Subject*,—"Barabbas preferred," from John xviii. 39, 40. July 7.

CHRISTIAN REGISTER.

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All communications to the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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